

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday School at 10.30 A. M. and 7.30 P. M. Sunday School at 10.30 A. M. and 7.30 P. M. Weekly prayer-meeting Thursday at 7.45 P. M. People's meeting Tuesday evening at 7.45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra L. S. mons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday school at 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Prayer meeting on Thursday evening. People's meeting, Tuesday evening at 7.45 P. M.

METHODIST EPISCOPAL CHURCH.—Albert Mann, Jr., Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday school at 2.30 P. M. Prayer meeting, Thursday evening at 7.45 P. M. Chapel meetings, Thursday evenings and Friday evenings at 7.45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH.—Fremon Street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday school, 12 M. Sunday school at 8 o'clock each Thursday evening in Chapel parlor.

CHRIST CHURCH (Episcopal)—Liberty street, Rev. W. G. Fanning, D. D., Rector. Morning services, 10.30 A. M. Second service, 7.30 P. M. except first Sunday in month, when it is at 3.45 P. M. Sunday school at 3 P. M.

HOLY CHAPEL.—Sunday school every Sabbath 3.30 P. M. John G. Broughton, Superintendent.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardello, Pastor. First Mass, 8.30 A. M. High mass, 10.30 A. M. Vespers, 3 P. M. Sunday school, 2.30 P. M.

BROWNSBURG SABBATH SCHOOL.—Held in Brownsburg Schoolhouse, Bloomfield Avenue, every Sunday at 3 P. M. John A. Skinner, Superintendent. All are welcome.

WATERSIDE M. E. CHURCH.—Rev. J. K. Egbert, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.45 P. M. Sunday school, 2.30 P. M. Class meeting Tuesday evening at 8 P. M. Prayer meeting Thursday evening at 7 P. M. Children's class for religious instruction (Saturday at 3 P. M.)

ST. PAUL'S EPISCOPAL CHURCH, (Watessing), Rev. James P. Fancon, Rector. Service, Sunday 10.45 A. M., 7.45 P. M. Sunday school, at 9.30 A. M. Seats free. All are invited.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10.30 A. M., and 7.30 P. M. Sunday school, 2 P. M. Prayer meeting, Tuesday evening, at 7.45.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath service 10.30 A. M. and 7.30 P. M. Sunday school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

SILVER LAKE.—Sabbath school held every Sunday, in the hall, at 3 P. M. Mr. Herbert Smith, Superintendent. Gospel meeting every Sabbath evening at 7.30 o'clock. Prayer and Conversational meeting, Wednesday evening.

SAINT MARK'S CHURCH, (Bloomfield Ave).—Sunday services: Preaching at 10.30 A. M., Rev. Mr. Furr. Sabbath school 3 P. M. E. A. Smith Sup't. Preaching 7.30 P. M., Rev. J. H. Cooley

at 8 P. M. in the lecture room of Westminister Presbyterian Church, for the purpose of studying the Sunday School lesson for the next Sabbath. All interested in the study of the Scriptures will be cordially welcomed.

At the twenty-first anniversary of St. Albans Lodge, F. & A. M., the following poem was read by Mr. Fred. H. Pilch of this town:

Bid Father Time hang up his scythe
In some old box-tree's verdant cover,
While craftsman gay and beauteous blithe
Contrue to tip his sand-glass over;
For just this once let all engage
To make joys free and pleasures plenty,
To-night our mother comes of age,
Saint Albans's Lodge is one and twenty,

We gladly see the ladies here,
This anniversary enhancing;
The mothers are to Masons dear,
And oh! the daughters are entrancing.
Great m'sters always were disposed
Upon the sex to place reliance,
But yet no woman has disclosed
The secrets of our occult science.

And cheery, too, it is to meet
Some people of the other gender,
Who never yet have sought a seat
Amid the craftsman's mystic splendor;
Those worthy mere conceive that we
Judge no one by mere marks external;
Who knows but they may come to be
Full members of this band fraternal?

We turn, with all the honor grand,
To give our leaders hearty greeting;
Initial letters do not stand
To mark their consequence in meeting;
Soon as the weighty work is through
And music calls the throng to revel,
They'll prove the ancient adage true
That Masons meet upon a level.

Brothers of other lodges blue,
Welcome to this communication;
Sojourners here, we look to you
To aid us in our jubilation.
So shall our fellow conduct show,
When merriment is at its summit,
Though fun and frolic come and go,
We act as upright as a pummet.

As every one around is square
We cannot part from this convention,
Till I, in confidence, declare
A secret, which you must not mention;

Know what lodge deserves the prize,
No more with in the word shall slumber,
To L plus X and V three eyes
And there you have the winning number.

When our grave Master enters in,
Lays down his hand and falls to dancing—
Wardens with heel and toe begin—
Deacons to damsels fair advancing—

Why, then, we boys may pass the door
Without objection or permission,
And raise such figures on the floor
As dancers seen in dream and vision.

Some are not present with us now
Whose illness makes their absence sadder;
Others have scaled the ramparts' brow
Where rests the top of Jacob's ladder.

For those we humbly pray,
The rest can have no blessing sweeter
Than when they see, some future day,
Saint John conduct us past Saint Peter.

To close—may God, to whom we bow,
Bless brother, stranger, friend and neighbor,
In light and night, henceforth and now,
At rest, refreshment, play and labor;

We ask from you a promise true,
Before this company and Heaven,
That when the lodge is forty-two
You'll come in nineteen naught and seven.

The following announcements were made in the Princeton Theological Seminary Monday morning. The church at Middle Granville, N. Y., has called Wm. Frazer; the church at Melrose, N. Y., M. A. Denman; the church at Bethlehem, N. Y., Gill McKay, and the church at Springfield, Mo., B. L. Hobson. All the men named are graduates of Princeton College and Seminary.

LITERARY NOTES.

Count Leo Tolstoi, the gifted author of "War and Peace," is furnishing the world, in his own person, with another remarkable example of that self-forgetful absorption in an ideal aim which is, everywhere except in Russia, a mark of distinction. In "My Religion," which everybody can and should now read in the good translation furnished by Mr. Huntington Smith, and published by Messrs. Thomas Y. Crowell & Co., he gives the record of a conversion which may not improbably be sometime ranked in importance and interest with that of Augustine or of Bunyan. For thirty-five years a nihilist, "not a revolutionary socialist," he explains, "but a man who believed in nothing," light suddenly came to him from the words of Jesus, and he became as one who, going forth upon some errand, "decides that the matter is of no importance, turns back." He whose genius as a novelist had received cordial homage from a Turgenef, quietly renounces literature, goes to live among his peasants, and devotes the remainder of his life to religion. For six years, he tells us, he has labored upon a new translation of the Gospels, a Concordance to them, and a criticism of Dogmatic Theology. The keynote of the present volume is struck in the following sentence: "Our entire social fabric is founded upon principles that Jesus reprob'd; we do not wish to understand his doctrine in its simple and direct acceptation, and yet we assure ourselves and others that we follow his doctrine, or else that his doctrine is not expedient for us." This impressive exposure of the failure of institutions based upon violence suggests questions which we cannot too earnestly ponder. What would become of the world should all Christians, communities as well as individuals, begin to obey the precept "That ye resist not evil"? No more enforcement of personal rights; no more war; no more punishment of criminals; no more enjoyment of pleasures obtained through the sufferings, nor of privileges won by the exclusion, of fellow-men. This is what Tolstoi advocates, because he thinks it would result in the redemption of the world. He understands Jesus to have said: "You believe that your laws reform criminals; as a matter of fact, they only make more criminals. There is only one way to suppress evil, without respect of persons. For thousands of years you have tried the other method; now try mine, try the reverse." Certainly a candid man must doubt whether the kingdom of heaven has not rather suffered than been promoted by violence. Has the time come for dispensing with penal institutions? The Cassandra's among us predict all the dreadful consequences. Let the good renounce violence, and we shall see the millennium of the bad. The fate of the Mongolian non-resistant in Wyoming and elsewhere is not encouraging to non-resistants in general. The good must practice violence occasionally, in order that the bad may not practise it continually. To all this and similar reasoning upon which the modern civilization called Christian is based, Tolstoi simply opposes the words and the practice of Jesus and the first Christians. Had Christians not been led by outward success and by an ambition to adopt the violent methods of the Roman, human brotherhood would long ago have been a reality instead of a distant ideal. Leo Tolstoi proposes to begin now. How many ages before Christendom will be ready to follow him, we cannot know; but already the day is dawning when the criminal shall be regarded by enlightened jurisprudence not as an enemy to society but as one against whom society has sinned and to whom it owes a heavy debt. It seems certain that this remarkable book, read as it already is in at least three languages, will do much toward hastening the reign of "sweeter manners, purer laws."

—The methods employed by Anna Katharine Green in planning and writing her strong and ingenious detective stories is worthy of note. She does not make a plot. When the nucleus of a story presents itself with sufficient power to start a train of thought the plot evolves itself and develops in connection with the characters of the story in hand. When all the detail has been carefully examined, compared with the main idea, found to be compatible with reality and consistent with facts, the author lays in a stock of ruled manilla paper in pads, seals herself, and the labor begins. She writes holding paper on lap, using a lead pencil almost exclusively, having found that less strength is required to write in that position, and by that means publishers find no fault with MS. being written in lead pencil, and are willing to spare the author all the labor possible in the composition of the stories that make such a heavy demand on her physical and moral strength.

—Messrs. Charles Scribner's Sons will place their imprint upon the American edition of the new French art and literary magazine, *Les Lettres et les Arts*. The periodical will be most elaborate in its illustrations, presenting in each issue nearly fifty engravings, etchings and photographs, many of which will be handsomely colored. As the annual subscription to the magazine has been fixed at \$60, the publishers need entertain but small fears that the necessary labor will seriously interfere with their other established and contemplated periodical enterprises.

—Messrs. Cassell & Co. have begun their National Library, of which Mr. Henry Morley is editor, by a well-printed edition of Silvio Pellico's *My Ten Years' Imprisonment*, which has retained its popularity for over half a century. We have seen nothing so cheap as this series of books, and nothing that contains so much good literature as the publishers promise in its future issues, which will be weekly.

—In addition to the story by the new writer of whose abilities Mr. Aldrich has formed so high an opinion, the March *Atlantic* will contain a paper on the late Dr. Elisch Mulford, from the pen of Mr. Horace E. Scudder, and a biographical article on "Americana," by Mr. Justin Winsor.

—The "Letters to a Daughter" which Jansen, McClurg & Co., have recently published should prove unusually acceptable to parents. The letters are brief, and marked by good sense, sympathy, and a thorough understanding of the subject. The author, Mrs. Helen E. Starrett, has had large experience in the training of girls, and this, joined with her facility as a writer, has rendered her peculiarly fitted for her task. Her style is clear and entertaining, and the many lessons of practical wisdom conveyed are of priceless value in the education of girls. Added to the nine letters, covering a range of topics from personal manners to mental and spiritual culture, is a "Little Sermon to School-girls," which, in a more general style of treatment, admirably summarizes and enforces the lessons previously inculcated.

It is remarkable that some of the foremost lawyers of the country marvel at the legal mind of so shy and candid a little woman, whose gray eye looks all sympathy and kindness, without trace of the masculine fire and strength that her work would seem to indicate.

—Ex-Chief Justice Drake (Court of Claims), a man of years and legal attainments, is a staunch admirer of her late Governor Hill, of this State, said: "The author of the 'Leavenworth Case' is one of the ablest lawyers in this State."

Her friends are among some of the best known lawyers on and off the bench, whose acquaintance she has been largely made by the work she has done.

When "The Leavenworth Case" was

first published it was found that mostly men enjoyed its writing. This was attributed to the fact that it held the attention so closely as to be engrossing; now it, and the subsequent books, find as persistent readers among women as could be desired by her publisher and herself.

It was remarked by a sage admirer of "War and Peace," in furnishing the world, in his own person, with another remarkable example of that self-forgetful absorption in an ideal aim which is, everywhere except in Russia, a mark of distinction. In "My Religion," which everybody can and should now read in the good translation furnished by Mr. Huntington Smith, and published by Messrs. Thomas Y. Crowell & Co., he gives the record of a conversion which may not improbably be sometime ranked in importance and interest with that of Augustine or of Bunyan. For thirty-five years a nihilist, "not a revolutionary socialist," he explains, "but a man who believed in nothing," light suddenly came to him from the words of Jesus, and he became as one who, going forth upon some errand, "decides that the matter is of no importance, turns back."

In enjoying "Sweet Cicely," Josiah Allen's wife's last book, we must thank her not only for the wit and wisdom of the story but for the most clever representation of it in the illustrations. In her MS. Miss Holley directed the special lines which to her seemed most suitable for illustration and in every instance gave written hints and ideas to the artist of her conception of each character. Such an expression of countenance, such an attitude, some personal trait or humorous touch were added as she suggested and modified until the picture showed each of Josiah Allen's friends and neighbors just as they appeared to the mind of the author.

"Sweet Cicely" had the strongest personality and formed the most definite and vivid impression in Miss Holley's mind. So tenderly and lovingly had this character been delineated that when completed it seemed to Miss Holley as a real creation and the face was as clear to her as if it were of a dear friend. Some picture of one of the old masters or some study which she but partially remembered seemed to bear the stamp of combination of qualities of her heroine.

From store to art gallery and from one studio to another, Miss Holley wandered one hot day last summer until the heat and fatigue overpowered her and she was taken home extremely ill. Since that day in her quiet country home in the interior of the State, she has been confined to her room; and nearly all the proof of a story that has brought laughter and fun to thousands of readers was corrected by her on her bed of sickness.

In all legal questions every point was referred to the highest authorities, so that no exaggeration or technical error or mis-statement might mar the truth and power of the story.—Book-Chat.

—Madame Mohr, her Salon and her Friends," by Kathleen O'Meara, just published by Roberts Brothers, is a study of social life in Paris. It is a very lively and charming book, the memoirs of a gracious, old little figure, conspicuous both in Paris and London, and who had many friends among travelled Americans. The work has two very interesting likenesses of Madame Mohr, one from a sketch by Wm. W. Story, the other taken by herself, and it has a *fac-simile* of one of her letters.

—Mrs. Hattie Tyng Griswold will shortly issue, through Messrs. Jansen, McClurg & Co., of Chicago, in book form, a series of studies on the home life and domestic habits of great writers. The articles have been printed in the Chicago *Tribune*, where they were accorded such a cordial reception as to suggest their issuance between covers. The authors treated include Victor Hugo, Longfellow, Holmes, Emerson, Lork Byron, Charles Dickens, Thackeray, Charles Lamb, Nathaniel Hawthorne, Margaret Fuller and a long list of others.

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—A portrait of Miss Constance Fenwick, of the March *Harper's Magazine*. Other attractive features of the number will be Mr. Conroy's description of the great Krupp gun factory at Essen, Germany, with seventeen illustrations; a short story,

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